

Christian Education

Vol. XII

JUNE, 1929

No. 9

A Man and His Money

**How Far can Wisdom See?—The Principles
of Posthumous Discretion**

**Can Women Make their Way into
the Ministry?**

The Next Step in the Revolt

The Council of Church Boards of Education

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Christian Education

Vol. XII

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EDITORIAL

A MODERN PLEA FOR WISDOM AND UNDERSTANDING

Owen D. Young, in a recent address in the Park Avenue Baptist Church, New York, explained the way in which ethical issues arise in modern business.

Now why have I taken all this time to speak of a very remote and highly technical question such as the fixing of the bank rate? Why have I endeavored to suggest to you that moral questions are involved in that particular action? It is only for this: I want you to get in your mind now, once and for all, that when you discuss what is right in business the difficulty lies not in determining what is right in principle. It is rather in the application of the principle to the vast, complex problems of our modern business. If you ask me with reference to business what is right in principle, I answer that the golden rule supplies all that a man of business needs; yet if you ask me to apply the golden rule to a bank rate, I find it amazingly difficult to do. It is like telling me to apply the multiplication table to the design and manufacture of a steam turbine. I know the principles of mathematics underlie the building of that great machine, but it is a highly difficult problem to step from the multiplication table to the steam turbine. If by any chance that turbine is not built in accordance with mathematics it will explode, lives will be lost and ruin come to many innocent people. And so the design of a turbine requires conscience and care in the engineer and the highest regard for moral values at every step in order that the machine intended for service and value to man may not turn out an instrument of menace and destruction.

To return, however, to the point. What is right in business requires, in highly complicated situations, that the golden rule be applied by men of great understanding and knowledge, as well as conscience. They must be technicians in the sense of making the connecting link between the golden rule on the one side and the most complicated business transaction on the other. They must be as highly

skilled as the turbine engineer who makes the connection between the multiplication table and the high-pressure turbine.

Mr. Young here voices the very heart of the Council's message to our youth at this Commencement season—to *use* the wisdom and understanding gained through education and experience in daily intelligent, conscientious application of Christian principles to the problems of the myriad callings upon which they are so soon to enter. It is a thrilling call to put brains into the great adventure of Christian living!—*R. L. K.*

FROM AN EDITORIAL IN THE "YALE DIVINITY NEWS"

One of the most penetrating comments on the outlawry of religion in the name of science and the trustful looking to physics for the gift of a new religion has been made by a distinguished citizen of New Haven, Mr. Henshaw, the author of *Evolution for John Doe*:

Professor Harry Elmer Barnes has said to a convention of scientists: "We need such a conception of God as Dr. Fosdick might work out in the light of the astrophysical conceptions of Michelson and the study of atoms by Bohr and Planck." This notion of using recent physics for religious purposes is amusing when compared with the opinion of the most alert and profound mathematician who is now dealing with the new knowledge of stars and electrons. I refer to A. S. Eddington, of Cambridge. In his latest book, *The Nature of the Physical World*, he remarks:

"The starting point of belief in mystical religion is the sanction of a striving in the consciousness. This must be emphasized because appeal to intuitive conviction of this kind has been the foundation of religion through all ages, and I do not wish to give the impression that we have now found something new and more scientific to substitute. I repudiate the idea of proving the distinctive beliefs of religion either from the data of physical science or by the methods of physical science.

"The lack of finality of scientific theories would be a very serious limitation of our argument, if we had staked much on their permanence. The religious reader may well be content that I have not offered him a God revealed by the quantum theory and therefore liable to be swept away in the next scientific revolution."

The burden of Eddington's book is that physics is a region of mere metrics and that nothing discovered by the measurers has any validity in the realm of religious faith. He has not seen any of that "light" in which Professor Barnes puts such a touching faith."—*Halford E. Luccock.*

A MAN AND HIS MONEY

EXTRACTS FROM THE FOUNDER'S DAY ADDRESS AT THE
JAMES MILLIKEN UNIVERSITY, APRIL 16, 1929

WILLIAM CHALMERS COVERT

Dr. Covert traced the development of James Milliken from his birthplace on a farm in Washington County, Pennsylvania; told how he drove cattle, as a youth, across country into New York City and out Broadway; pictured him driving sheep overland from Pennsylvania into the West, where he became the chief citizen of Decatur and one of the early multi-millionaires of the United States. The following statement grew out of "the remarkable experience of one who achieved distinction by a record for sound but organized administration of business and a final organization of his fortune in the interest of education and human welfare quite unparalleled in the history of Central Illinois."—*The Editor*.

The rugged methods of pioneer marketing schooled Mr. Milliken in the hardships and thrilling experiences of successful trade and developed in him those qualities of manhood that always dignify and ennoble business and make for financial leadership and monetary reward.

Money-making, for which he had a profound enthusiasm, was never allowed to restrict, pervert or denature Mr. Milliken's personality, nor devitalize his religious life. Here was one of the most ardent bargain-makers, with a real passion for money-making, doing everything in the catalogue of human initiative and industry that was right, to make money, and making money with the prescience and skill of a great trader. That in itself is an inspiring picture.

* * * * *

But the interesting feature in this situation is that this great preoccupying passion, which has belittled so many men and cheapened their view of life, was never for one moment allowed to obscure his concept of the nobler ends of human life or to cloud with the grime and dust of the market-place his vision of the supreme realities of the spiritual world. Certain great concepts that he cherished always steadied and directed the stream of his money-making enthusiasm. These concepts kept his outlook on life and men well sweetened and tempered and full of

hope. They gave anchorage to his great faith in God and man, and served to hold him true and steadfast amidst the demoralizing influences of the trade world, fatal to so many.

Mr. Milliken's money-making took on a glorified meaning when he got the vision of his fortune actively at work down through the years, safeguarding the character and equipping the leadership of future generations through organized Christian education. When he thought of his money in terms of its ability to liberate the minds of thousands of students and prepare them for effective leadership throughout the coming years, every coupon and mortgage and dollar of profit in any deal took on a significance that otherwise these accessories of business never wear. The hope of projecting his own usefulness into the years ahead gave a joy to the grim and tedious job of making money. It shot the whole process through and through with a new spirit and put about all its transactions the atmosphere of chivalry and sacred benevolence.

* * * * *

There is a peril threatening our American democracy through the active presence in our national life of a secularity and a sterile intellectualism that will blight our traditional culture and thwart the dreams and purposes of prophets and founders if these anti-cultural influences be not successfully met by a wisely planned well endowed system of Christian colleges.

Unless men of this generation see the vision of the sainted money-maker whose name and work it is a delight to honor, and with his open-handed generosity throw more such anchors to the windward in the shape of endowed agencies of Christian education and moral discipline, the richer we become as a nation the poorer will we be and the feebler will be our hold on the great elemental things of national prosperity and social stability.

Final elimination of a debt of quarter of a million dollars inherited from 1923, a large increase in service and field activities, and the addition of \$30,897 to general and permanent funds were reported by Secretary Covert at the recent annual meeting of the Board of Christian Education of the Presbyterian Church, U. S. A.

HOW FAR CAN WISDOM SEE?—THE PRINCIPLE OF POSTHUMOUS DISCRETION

ALFRED WILLIAMS ANTHONY

We are floating down a stream which we call Time. Various familiar objects float with us, which we call our environment. Our environment is as large an area as we can see and become conscious of and become related to.

Environment constantly changes, and usually without our realization of the changes as they take place. Some things drop out; we may miss them, or we may not miss them. Other things enter in, sometimes causing us to become aware of their entrance; but a very large proportion enter unperceived. Some of the old things which continue with us become hollow and meaningless. Some make a splash, or commotion in the water, as they enter or leave, but really are of no further significance, unless the splash startle, or upset us.

Persons drop out more rapidly and more perceptibly than do organizations. One of the great reasons for creating organizations is that they continue when persons do not. If organizations continue too long, being useless, or nearly so, they may well be termed *institutionalized*. All organizations tend to become institutionalized, *i.e.*, fixed, static, repetitive, unfitted to their environment.

When ideas have grown too old and empty, they become traditions and superstitions. When words and phrases have grown old and empty, they become cant and mere passwords, substitutes for thinking and very frequently hindrances to thought.

Few of us folks can see far adown the stream, or far backward toward origins; few of us look along the shore, to the right or to the left. We seldom challenge even our environment. The wisdom in us does not see far in any direction.

No, wisdom cannot see far into the future.

The reasons for limitation of prophetic vision lie in two distinct, but closely related fields. The first is material. The feet, the hands, the steam engine, electricity, the internal combustion engine; the horse, the stage coach, the railroad, the bicycle, the

trolley, the automobile, the flying machines—who could have foreseen the changes which have taken place along the lines of development suggested by these words? Who *could* have foreseen, even fifty years ago, the succession of wonders involved in the electric light, the telephone, the radio, the talking movie and television?

By these physical inventions and improvements our lives have been profoundly changed. Geography is foreshortened; there is little distance now in space. The characteristics of hillside and valley have been changed. Places of residence are not what they were and can never again be what they have been in the past. We dress differently. We walk less. We talk more. We know what happens the world over, and if it be in the east, know it frequently before the time has arrived in the west, at which it occurred. When our President is inaugurated, his address penetrates not every part of this country alone but most of the civilized countries of the world. Obviously no one who looks backward a short distance can by any means feel sure that he can look forward even a short distance.

Along with this realization of the impossibility of anticipating accurately the changes which will occur in the future, comes the necessary realization that one must trust the people of the future to supplement with their wisdom, the wisdom of our day which would like to project itself forward, but cannot.

Let us illustrate: Along in the early fifties of the last century, a man then living where St. Louis now is, saw the need of helping emigrants, then traveling by means of covered wagons, who stopped at St. Louis for a camp over night or several days, helping them on their way as they suffered from sickness, destitution, and the way weariness of a long and painful journey. It was a noble impulse to establish a fund, in trust, for such people. This he did, and his fund grew, but the people who could benefit from it diminished, and at length disappeared. Never again will the covered wagon carry its multitudes, or even its single family, across the plain as of olden times. How then shall that generous man's benefits be distributed? Millions of dollars are now involved. Scores of thousands have been wasted in litigation. The Travelers' Aid Society receives some income but cannot

utilize all of the benefits now at hand. The man who set up this fund had a good intention, but exceedingly short wisdom.

About forty years ago, in the city of Bangor, was a fund, then some time established, called "The Fund for the Aid of Aged and Indigent Spinsters." It would seem as though no man of ordinary sense would ever suppose that women, however young or old, however long unmarried, would think of applying to a public fund for assistance if it were designated by such a name! And none have applied.

In London is a sum of money set up for the preaching of the Gospel in the Welsh language in a community where now, and for a long time past, no Welsh-speaking people dwell. In order to keep this fund alive and make it available for the maintenance of a church and of a ministry, there is a sermon preached annually in the Welsh tongue, so that it may appear that technically the requirements of that foundation are fulfilled.

In Boston is a hospital and home for blind babies. The charitable impulses which set up this foundation never anticipated that the time would come when scarcely a baby needed to be born blind; that medical science would have made such progress as to prevent that blindness so frequently appearing when a child, improperly cared for, entered life.

So one might go through a long list of benefactions once intended, at length impossible, because of changed conditions.

Another group of reasons why vision into the future is difficult, if not impossible, lies more distinctively in the realm of thought and feeling. No people remain long the same, still less the world at large. We are moved by modes and fashions. We are changed by currents and tendencies. Age differs from age, period from period. Education has become more diffuse, creature comforts are more common. Culture, less philosophic, has become more esthetic. We are not content with crudities. We seek art, at least of certain kinds, which change with science and with fashions. To an extent, perhaps, we may see a trend of changes and judge of the future by the past, but in reality to a very limited extent.

With all these changes charities change. Not long ago there were no asylums for the insane, no homes for the feeble-minded,

no refuges for the aged, for sick and convalescent or for orphans.

Recognizing that the support of all charities is derived from one or more of four possible sources of income, we can see now certain trends, but cannot be sure of a positive tendency that will continue far into the future. Charities receive their support from (1) gifts, frequently repeated, at least annually; (2) from services rendered by the charity itself and paid for, leaving some profit, small perhaps, for the general costs of the charity; (3) from public grants, either from municipality, state or nation, *i.e.*, out of taxation; and (4) from the income of permanent funds, funds held in trust as endowments of the charity. Very few persons have as yet thought out carefully what should be the ratio of support from these four possible sources of income. The Young Women's Christian Associations of the country have ventured to think and somewhat timidly to say that they desire endowments only to the extent of providing from the income thereof sufficient funds to pay the administrative overhead of their enterprise, so that living donors year by year shall contribute the amounts necessary beyond the receipts for paid services for the colorful charitable or human service rendered.

Within recent years it has become obvious that the tendency through the country at large is for the government to take over, gradually in some places, the entire support of the institutions which provide for health and education, for food, shelter and employment. Public dispensaries, hospitals, preventive measures, such as vaccination and inoculation against disease, are more and more paid for out of tax funds. Schools, at least in the lower ranges, are paid for out of taxes. When, however, the educational process meets with the consideration of character-building, then the state is inclined to hold back, for when questions of character are raised, then one must think of ethical qualities and standards, of ideals and compelling motives, which find their sources in religion; and then rise the distinctions between the great religions, religious groups into which people are divided, and toward which governments must maintain an impartial attitude and relationship. In consequence of this desire to separate church and state, the upper reaches of education have not as yet, and perhaps never will, come within the

absolute control of city, state or nation, although they be subject to certain requirements proper enough in law when distinction is preserved as to religious implications and affiliations.

Because of some of these difficulties of looking ahead, many men of means in recent years have shown a disposition to approach the whole subject of charity in which they are interested, and deeply interested, with a very cautious spirit, and there has been a tendency to set up foundations and to give large fortunes not exactly for charitable purposes but rather for research objects, for investigations, so that others might wisely know how to care for and promote charitable objects at the present time and through the reach of years ahead. There is a very apparent tendency to study the subject rather than to do the deed, and this tendency arises from the realization that it is hard to see far into the future.

One of the wisest precautions ever formulated in the terms of control by law, is the principle of posthumous discretion. It was written into the first community trust ever drawn in this country, which was in Cleveland, Ohio, in 1914, by the late Judge F. H. Goff, President of the Cleveland Trust Company. This same principle has been embodied in The Uniform Trust for Public Uses, of which Mr. Daniel S. Remsen, of New York City, is the author. This principle of posthumous discretion is a frank recognition on the part of a trustor, who sets up a living trust, or by will bequeaths funds for a permanent charitable purpose, and in his trust agreement or in his will definitely makes provision for the changing of his specified object, that if the time ever arrives when it is inopportune and inapplicable to do the things stated exactly as he stated them, the trustee may then apply benefits to those persons or those things and those conditions which then, at the future time, are appropriate and are nearest related to the original purposes. This exercise of a posthumous discretion takes away what we have so frequently called "the blight of the dead hand." It recognizes frankly this irresistible movement of physical improvement and this inevitable change of mental and spiritual conditions, and allows the generations as they come, within certain prescribed and reasonable times, to exercise in our behalf the judgment which we would

be glad to exercise as stewards and administrators of our own possessions projected into that future time, if we then were ourselves living.

Wisdom does not end with us. Wisdom will not die when we become deceased. Wisdom is not wise when it tries to remain stereotyped, petrified, or as it was in the past. Wisdom must be like the new wine poured into the new bottles, fitting the new conditions, ready to express itself for the needs and the opportunities of the new days.

If those who set up charitable endowments cannot see far into the future, should not qualified judgment be able, and be permitted, to end useless things, and aid real, existing needs, when the right time arrives?

To this we say "Yes"; and, if we say "Yes," then comments like these are sound:

1. No charity should be looked upon as necessarily permanent, at least in its present place and present form.

2. Every trust agreement should make provision for discretionary power.

3. This discretionary power may be lodged in the beneficiary, if the beneficiary is trustee for itself. But this is not ordinarily safe because the trustee, with a beneficial interest, is in danger of becoming institutionalized and may not continue to be keen to see the realities which have become embodied in changed conditions.

4. An outside trustee in the long lapses of time is safest.

5. Banks and trust companies which have fiduciary powers, under state or federal supervision, or both, with double liability of stockholders, promise to be the safest custodians of funds for the long reaches of time.

6. If these corporate fiduciaries do not average to possess intimate knowledge of charities, then their services on the fiduciary side may be supplemented by experts in charity on the charitable side as advisers or as distributors of funds.

At present men of large wealth are inclined to give in one of the following ways:

1. Give outright and unconditionally to approved charitable organizations, expecting and even at times requiring that the whole of their benefaction shall be expended within

a certain period of time for the general purposes of the organization. Such a gift, absolute and unrestricted, is an expression of confidence in the judgment and discretion of the management of the organization and permits that judgment to take the place of the judgment of the donor in all acts which relate to the uses and expenditures of his gift.

2. Give funds in trust to foundations or organizations for pure research in order that they and other men may discover conditions, as they have changed and are changing and give indications of changing, so that charities proposed and carried on may be kept up to date and may usefully promote the good intended. Such giving plainly reveals a lack of confidence in the benefactor's own judgment, some questioning as to the present stock of information held by others, and a desire to discover and make known the facts upon which enlightened judgment may be based. It is primarily a search for competent discretion.

3. Give in trust under provision that (a) some other persons, "a committee of distribution," or other designated persons or group, shall regulate and administer expenditures; or (b) at some future time, when changed conditions require, the trustee, advised by some competent committee, group of persons, or organization, shall modify, alter and differently apply the entire benefaction, so as then to accomplish that which, presumptively, the donor himself would desire under the then existing conditions. The last are provisions embodied in most community trusts and in The Uniform Trust for Public Uses.

The North Central College *Alumni News* pays a compliment to the Council of Church Boards of Education in a recent editorial calling attention to the "Campaign of Perseverance" conducted in CHRISTIAN EDUCATION. North Central alumni are urged to continue their Loyalty Campaign under the same title, a leading feature being the establishment of Class Memorial Funds. Each class is asked to adopt a plan for creating and maintaining a class fund, contributions to go toward the general endowment of the college, to be kept in a special account by the Treasurer. As one alumnus put it—"I am unable to give a large amount and ashamed to give a little, with the result that I give nothing." This new plan enables alumni to pool their gifts by classes and participate in doing something worth while.

CAN WOMEN MAKE THEIR WAY INTO THE MINISTRY?

THE REVEREND LOUISE S. EBY

The question of the fitness of women to carry on a ministry is no longer a matter of speculation; it is now in the sphere of facts. It has once and for all been answered in the affirmative by the brilliant ministry of Miss Maude Royden. Although no one else has been so conspicuously successful as Miss Royden, women like the late Dr. Anna Howard Shaw, and the Rev. Mrs. Hilda Ives, whose work in the rural parishes of Maine was so notable that it had much to do with bringing about the present reorganization of country parishes in that state, have proved beyond a doubt that women can minister acceptably and have the right to do so, if they feel the call. Of course not every woman is fitted for the ministry any more than every man is. The ministry demands certain qualities of character which are not the exclusive property of either sex, such as a vital and living Christian faith which can be clearly and attractively communicated to other people, the ability to understand people and work well with them, and the capacity to enter sympathetically and helpfully into the problems of others. When a woman is possessed of such qualities as these, sex has no right to debar her from the pastorate, in which there is every reason to believe that she will succeed.

Yet, though the ministry of women is gradually becoming a fact, and it is conceded that some women at least have succeeded in it, and that many others might, the position of women in the church is still a very precarious and difficult one. The man who determines to enter the pastorate can do so with comparative ease, and along recognized channels already created for him. Women, on the other hand, however excellent their preparation and qualifications, must carve out their own road into the ministry by whatever means they can find. The situation differs somewhat with the various denominations, but even in those branches of the church where they can obtain the legal recognition of ordination, the path to the actual pastorate is by no means rosy. The laity are still against the ministry of women except

for certain small and enlightened groups, and many ministers, particularly of the older generation, oppose it. It is not accidental that the Methodist Church gives ordination to women, but will not give them a seat in the conference, since that would mean guaranteeing them a position, which however much the authorities may wish to do, they know is not always possible. Even among the Unitarians, who are a bit more used to experimenting along this as well as other lines than their more conservative Trinitarian brothers, it is far from easy for a woman to obtain a church, though there is probably a larger proportion who are successful in so doing in that church than any other.

Women, then, are left largely on their own to make their own way into the ministry, since the laity of both sexes are unfavorable, and the clergymen, even when they are well disposed toward the woman minister, can often do nothing more effective than to wish her well. How can a woman make the chance to minister for herself in this situation? There are several lines of experimentation by which she may directly or indirectly approach the pastorate. The first and most obvious one is, of course, the rural parish. This is indeed a difficult way. There are the obstacles of loneliness, poverty, and isolation to be overcome. Moreover, the long distances which the minister of such a parish has to travel demand a considerable amount of physical hardiness and endurance. The fact that women have succeeded at all in this type of ministry, which is so hard that the men do not want it, proves their fitness for the calling in a striking manner. Of course, it is the one sure way to gain actual pastoral experience, but yet it does offer, in my opinion, certain serious drawbacks. There is little chance to rise, especially since the rural churches filled by women are generally so tiny and struggling that they are supported by the board of home missions. The only woman of whom I have personal knowledge who has been able to emerge into any larger field of service from such a rural parish is Mrs. Ives. This may be due partly to the fact that these women are often untrained theologically themselves. Perhaps if more well-trained women go into the ministry from this end, they will be able to go on from it to serve in other places. It is, at any rate, a very real test of the sincerity and devotion of women ministers

that they are willing to serve in these humble places that others despise.

A second approach to the pastorate is to take a subordinate position on the staff of some large church, such as that of director of religious education, assistant pastor, or even pastor's assistant if necessary. This way offers the merit of learning church work in all its phases from the bottom up in the complex environment of the city. It provides the means for vital contact with the parishioners, and the chance to know their problems in a very real way that can be made the basis of pastoral ministrations. The ultimate success of such an experiment depends, however, almost entirely upon the willingness of the man at the head of the church to allow the woman pastoral opportunities and to open the pulpit to her. If a man can be found who is willing to let a woman have a co-pastorate with him in fact (whatever it may be called), this is the surest way for her to succeed. I know one very able Episcopalian young woman, who, right in the diocese of one of the most conservative bishops in the country, has been able to create for herself a *de facto* ministry, because the man under whom she works has allowed her complete freedom to go ahead and do whatever she likes, even to preaching. Of course, since this is within the Episcopal Church, she cannot have the official seal of ordination put upon her ministry; but she has everything but the right to administer the sacraments which that brings. She is unusually gifted, and has a distinctive religious message of her own to give, but had it not been for the substantial backing of the minister with whom she is associated, it is very doubtful whether even with her great gifts, she could have surmounted the difficulties in her path and won her way to the kind of opportunity to minister which she now has. It is not to be forgotten that even Miss Royden got her start at the City Temple in London largely through the support of Dr. Joseph Fort Newton. As time goes on, it will probably be increasingly easy for properly trained and capable young women to find men who are ready to enter into this kind of association with them in the co-pastorate of a church. Even now the younger men in the ministry have known women as their fellow students in the theological seminaries; hence have no question as to their ability or

fitness for the ministry. Unfortunately it is the very youngest generation of ministers who are familiar enough with women theologues to have faith in them. These men have not yet climbed to positions of influence themselves where their support is worth much; but in five or ten years more, they will be in the seats of the mighty where they can and will aid the ministry of women.

There are sundry lines of indirect approach to the ministry. The Young Women's Christian Association gives opportunity to become known in religious work, and sometimes even opens pulpits. That way of working toward a pulpit has two disadvantages: the organization is exclusively made up of women, while the church must have a ministry able to deal with both men and women; and secondly it is detached from all denominational connection. However strongly one may believe in church unity, it is not yet a fact, and the young woman who aspires to a church needs the security which denominational affiliation still affords her.

One ordained Baptist girl who has had excellent theological training, and is possessed of homiletical powers of no mean order, is building up a kind of itinerant ministry as a board secretary for her own denomination. Another theologically trained woman, a member of the Presbyterian Church, is taking a position as a teacher of Bible in a well-known woman's college with the avowed intention of using her influential position as a college professor as a wedge into the ministry. This may prove a very happy means of gaining a hearing for her message. The academic woman is in a peculiarly fortunate position. Because of her scholarship, she has the right to speak with authority. The churches will listen to her because she holds the key to the religious thinking of multitudes of women students whom the church is eager to hold to itself. Hence pulpits may be open to the college professor that would be closed even to a director of religious education, or some similar personage trying to work directly through the church. It is unfortunate that more college professors academically trained in Bible have not seen their responsibility in using the weight of their position to open up the ministry to women. It would be a tremendous help if all

such would be ordained, and take advantage of every opportunity to preach and to make contact with the active life of the church instead of remaining interested only in the theoretical and academic aspects of their work.

However it is attacked, the main problem about the entrance of woman into the ministry is the finding of ways and means to deliver her message and build up pastoral contacts with men and women. It means a struggle at the present time, and one which demands much courage and self-sacrifice. What has woman to contribute to the life of the churches that makes it worth while to strive so hard for the chance to give it? I am not of those who sentimentalize about woman's gift for religion. Not every woman is a prophetess of God just because she is a woman, with the much-lauded woman's intuition, any more than every woman is an ideal mother just because she is a female with the famed maternal instinct. Women have a right to minister, first of all, because the Spirit of God can and has spoken through members of either sex. There is another reason also. Woman is needed in the leadership of the church today as she never has been at any other time in its history. The life of women is expanding in every sphere as it never has before. With the increase of privilege and opportunity for self-expression, freedom and economic independence have come a host of new problems that women are just beginning to see, and responsibilities that they do not yet know how to bear. The whole ideal for woman is changing so that even the concept of what is womanly and lady-like, so clear-cut and well-defined to past generations is in a state of flux. Time-honored and hoary traditions are collapsing all about us. The modern woman is bewildered by all this; she is making mistakes; often she is headed for tragedy because she does not yet know what to do with her new freedom.

Who can show women the way out of this maze? Surely not a ministry made up entirely of men. They are not in the same situation, and therefore cannot contribute the solution. But there are some women who believe that the Christian gospel has in it the power and the principles along which a solution to the vexing problems of the new woman can be worked out. They are working out this solution in their own lives, and wish to share

with their sisters what they have found in Jesus Christ that aids them in their difficult situation. Therefore they wish to enter the ministry, and try to gain the chance to do this. The church should give them this opportunity. The difficulties of the new woman cannot be met by women working in isolated groups. Life cannot be so conveniently simplified. Hence the church can only hope to be of help on the problems of life as she has an enlightened ministry of men and women striving together to guide the souls of men and women in the life they face together. The position of women is acute at present, but it affects the position of men and of children. The church, for ages, has tried to solve the problems of a world of men and women through a ministry composed exclusively of men. This is no more adequate to redeeming the world at present than an exclusively feminine ministry would be. The church must quickly make room for trained women fitted to work on the problems of women on a Christian basis. That contribution alone would justify the hard struggle that women must make at the present time in order to win a place in the ministry.

THE NEXT STEP IN THE REVOLT

C. LESLIE GLENN

The revolt of youth is ordinarily connected in our minds with drink and sex. They are our barometer for judging morality. We are apt to be indifferent to other aspects of social and private ethics which are just as significant. If we do recognize youth's zeal for social righteousness and a warless world, we are distressed that it should be a part of their impatience with conventions and social ostracisms. A youth conference on "Peace" invites a noted birth control advocate to be one of its leaders. What possible connection can there be?

But perhaps both go together. Sincerity is the dominant note of youth to-day. It sees with the same eyes through the shibboleths of business ethics and of conventional morality. It is iconoclastic in regard to all humbug.

The results, however, appear to be different in each case. We are proud of their impatient striving for better things in industry, and between races and nations. But we view with alarm their tampering with the codes in the relations between men and women. They are prophetic for peace and brotherhood, but seem only destructive toward home and marriage.

I think this is because we have not seen deeply enough. All moving on to new standards has in it a destruction of old ones. The law is fulfilled by the doing away of secondary sanctions. We have seen the destruction of the old and the doing away of secondary sanctions, and nothing of construction, and this is what we call the revolt of youth. Beneath it, however, there are forces working to build, just as surely in sex relations as in international relations.

We are beginning to see this now. For the past year or two the onslaught of destruction has abated and quiet slow building is in progress. To the conventionally minded, this simply looks as if youth was settling down. "The Whoopee wave is waning." "Post-war dissipation has spent its force." Those are only symptoms of a turning of energy into positive channels. Youth never settles down and its energy never wanes. We do not understand what is happening, if we see it as a gradual taming. In moral questions, the revolt has not died; it has become constructive with the removal of obstacles.

In the matter of drinking, there is undoubtedly less in colleges to-day than, say, seven years ago. Jesse Lynch Williams, a shrewd observer of several campuses, says that there is less now than twenty years ago. People in close touch with students all over are convinced of this. By itself, it does not indicate anything, except that it is a sign that destruction is waning. Every one drinks to forget, and, if life itself is sufficiently engrossing, drinking becomes unnecessary.

The vast majority in the colleges to-day come from strata of society that formerly never had this advantage. They come with a certain earnestness which rarely exists when college is taken as a matter of course. College is the road toward making a career, and that is part of the reason why drinking is ruled out. But, aside from this, drinking stops when the character of revolt changes.

We see change in revolt more clearly in the realm of sex relations. Here the overturn of rules and conventions seems most complete. The contemporary theater shows how obsolete to this generation are many of the traditional attitudes. In all this, is there anything positive? Is there anything to hold to?

I think it is safe to say that there is. It is the ideal of marriage which Maude Royden calls "the age-long groping of humanity; a sex-relationship which is stable, equal, passionate, disciplined, and pure." It is marriage in the highest sense of that much-misunderstood word. This has never seriously been challenged. People still desire this above all else. It is its own justification. It needs no defense, but commends itself wherever seen or heard of. The younger generation is hopelessly idealistic about it. Even Ben Lindsey's book shows that. But this ideal of marriage is something which the race as a whole has never achieved. The thing that has been reached within our memory is the standard which we have called Victorian. Youth's revolt is against that. A lot of things in Victorian marriage must go before the way will be clear for any general achievement of a higher ideal.

A lot of things in Victorian marriage have gone. That part of the revolt is successful. Broadly speaking, it has been directed against four things:

1. The hypocrisy of the double standard of morality. Publicly and rationally the world frowns on this, but privately and subconsciously too many members of the older generation cannot escape it. The double standard has for so long dominated our judgments that even now many people are not so seriously concerned with what men do as with what women do.

A candid youth who is taught that the ideal in marriage can only be reached by continence before marriage, and who observes how hard people work to make it possible for women, asks why the same effort at strictness should not be made for men. And if it is not so important for men, why is it for women? That is the more important aspect of the question. The double standard has led in many quarters to a breakdown of the standards for women. People are shocked when it is brought out sometimes that girls are the leaders in immorality. A vice

commission reports that organized prostitution is dying out, adding laconically "owing to the competition of the amateur." What is sauce for the goose is sauce for the gander with a vengeance.

We may rejoice in brutal honesty at any rate. Youth is trying to establish a single standard. It will be in the direction of continence for both men and women, we may hope, and signs are not lacking that this is being achieved. The forces of education, too long indifferent to Victorian hypocrisy, have become finally aroused by the repudiation of that standard, and they are making clear gains for a finer ideal. If purity for women was right, it is right for men, and youth has simply to be shown, to know it.

2. Closely tied up with the double standard has been the inferior position of woman. Economically dependent, she has had to put up with much in marriage that was unfair. Her complete independence, now almost achieved, has simply overthrown any conception of marriage based on conscious or unconscious coercion. Perhaps that is why most of the divorces are applied for by women. We simply record this. When statistics of divorce are quoted as a sign of the moral breakdown of this generation, we should have it in mind that they are a symptom of the breakup of a standard of marriage that depended too much upon the inferior position of the woman. It is harder to achieve stable marriage between equals, but it is a higher ideal. The race is being forced to a nobler conception, and that is where the energy of revolt is now going—toward constructing the society that will make this possible.

3. This generation has revolted, too, against an unnatural distrust of the physical side of life. Perhaps this has gone too far, and we are flooded with interest in these things. But the overemphasis is the result of long repression, and now that the victory for healthy-mindedness is won, we may hope for greater balance. A doctor who is head of a large hospital tells of a President of a Western College who asked him what he ought to tell his two daughters about sex matters, aged eleven and thirteen. The doctor said, "He blushed when he asked me. I told him that his daughters probably knew everything already, but the thing that amazed me is that he should have blushed when

he spoke of it; *that artificial modesty of the older generation is what has caused all the trouble.*"

The flood of sex literature and discussion is evidence of the revolt. It is alarming, but out of it will come the removal of repression and the restored balance. This is another victory, if we had eyes to see it. Children brought up by modern parents, who answer their questions frankly as they arise, are evidence of a new era of purity based on knowledge.

4. The last thing destroyed by the revolt is external sanctions and the fear of consequences. No one can calculate the far-reaching result of modern methods of birth control. But coupled with this has come a distrust of social ostracisms as a fair or adequate means of dealing with infractions of society's code.

Two students in a university announce their marriage and a child is born shortly afterwards. They say that they have been secretly married a long time. One night in a drunken fit, the husband tells that they really have just been married. The wife's sorority insist that she return her pin because she has disgraced them. The interesting thing is that three of the girls who voted her out of her sorority were themselves guilty of a violation of the moral code, but were not caught. This is an example of the unfairness of ostracism, and it is against this that youth is revolting. Public opinion, as a means of keeping people to a code, is giving way slowly, because the injustice of this and similar situations is unconsciously felt.

Public opinion is necessary and conventions must be maintained, but as the *main stay* of morality they have ceased to hold first place. Parents and educators are being forced to rely on inner sanctions, on education rather than legislation. Hysteria, righteous indignation, and force will not do.

We may welcome this. The revolt has forced us to use the methods of One who did not care very greatly about external pressure, conventions and punishments. He associated with the social outcasts and told his followers to Judge Not. He never left any doubt in people's minds as to what he expected them to do, yet he refused to ostracize. "Neither do I condemn thee, go and sin no more."

He told his disciples that they were to be as salt. That if the salt lose its savor, wherewith shall the world be salted. His atti-

tude was that the existence of the ideal would in itself lead others to copy it, by the inevitable contagion of something which is good for its own sake. So in our day, we have been forced by the overthrow of external sanctions, to make clearer and more articulate the ideal which alone has power to win people to finer standards—the ideal of a Christian home.

That has received a tremendous impetus in our day—in the conscious effort of teachers, parents, and the church to make it clearer, in comparison and contrast with the awful mass of mis-mating and shallowness that they see in novels and the movies. The bow has been overshot, and now the quiet steady work of education that has stood out against all that passes for “post-war life” is having its result.

It is characteristic of adolescence to revolt against restrictions, but to glory in ideals. Since Christian marriage is no longer identified with all that has passed for marriage in history, but is seen to be the only really new experiment in sex-relations, it takes its rightful place as an emotional ideal. It is put where it belongs—in the realm of objectives, not of attainments. It is a pilgrimage, not an achievement.

The revolt flows into creative channels when it is seen that “From the beginning of the creation, God made them male and female” is not history, but prophecy.

We are glad to print a correction of the statement concerning the educational careers of members of the Hoover Cabinet, quoted from the *News Bulletin* of the Board of Education of the Methodist Episcopal Church in the April issue of CHRISTIAN EDUCATION. Dr. James R. Joy, Editor of the CHRISTIAN ADVOCATE, has called attention to the fact that the Secretary of State, Henry L. Stimson, and his father before him, were graduates of Yale, and that Attorney General Mitchell was at Yale—Sheffield Scientific School—for two years before leaving to study law. Dr. Joy is a loyal son of Yale.—*The Editor*.

COUNCIL ON RELIGION IN BROWN UNIVERSITY

O. T. GILMORE

Student Counselor

The Council on Religion in Brown University as established by the Executive Committee of the Corporation of Brown University and appointed by the President is made up of representatives of those departments and organizations which have directly to do with the religious life of the undergraduates. It is expected to be an integrating force serving in an advisory capacity.

The following statement is one of the present policy and program of the Council. It is subject to modification at any time as the Council deems advisable.

Brown University as an educational institution had its foundation laid deep in the Christian faith. It has always been concerned to keep religion at the heart of the educational process. At the same time it has stood for "full, absolute and uninterrupted freedom" as a "liberal and catholic institution" in which there are "no religious tests."

Its purpose continues to be not only to preserve what is permanently best in our ethical and religious heritage, but also to accustom the minds of the students to engage in the characteristically Christian duty of pressing on beyond group habits and standards of thought in order to approach Truth independently for themselves, in the interests of a progressively higher order.

It intends to provide the best possible opportunity to its students for growth into spiritual maturity. This involves, not indoctrination in any particular faith, but (a) an understanding of what religion is and the part it plays in the life of mankind, (b) independent thinking in the presence of the world's best thought on religion, (c) stimulation of reverence, faith, and spiritual aspirations, (d) facilities for self-expression and service.

In order to accomplish these purposes most effectively the University administration appointed a council to bring together for exchange of thought representatives of all of those depart-

ments, organizations, agencies and persons of the University community which assume responsibility for the religious instruction, worship, fellowship and expression on the part of the students. The function of this coordinating council is only advisory with the control of the groups represented left to the respective responsible bodies.

I

It is the policy of the Council to so assist the University that:

1. The University may make provision for the full free study of the facts about religion as a privilege of every student and continue to permit no propaganda for religion or for any religious sect in its classrooms.

2. The University may encourage its students to participate in corporate worship as provided by the University Chapel and vesper services and by the churches of their choice.

3. The University may represent to its students as far as possible the desirability of their associating themselves with fellowships of their religious faith and social interests.

4. The University may cooperate with student religious organizations as far as it reasonably may, giving the students opportunity to form any desired societies for voluntary expressions of religion; all such associations being subject to their own initiative, direction and control, but as yet the University not making any provision for these in the curriculum or official organizations of the University.

II

The policy and program of the Council in the University Curriculum are as follows:

1. Through its curriculum, the University should help students to see what religion means and what people find in religion;

2. Should attempt to develop independence of thought through historical, philosophical and critically sympathetic studies of religion;

3. Should attempt both to stimulate and conserve their spiritual aspirations;

4. Should provide special courses in Biblical literature, history and psychology of religion, philosophy and sociology with purposes in accord with such aims, some of which

courses should be regarded as alternatives to required courses;

5. Should aim through the whole curriculum to develop just such an understanding, independence and reverence as is here stated.

III

The opportunities for Religious Worship and Fellowship which the Council encourages are as follows:

Several agencies and institutions are available to minister to needs of the students in worship. The local churches are of outstanding importance. They welcome students to their regular services and occasionally arrange special services for them. Through its administrative officers the University in an unofficial way will continue to advise with the churches and attempt to strengthen their appeal to the students.

The daily University chapel will continue to attempt to offer guidance and inspiration to the individuals attending its services. It has its traditions and its opportunities. It brings the students in contact with the Scriptures through a few appropriate verses from the Bible. It offers a prayer for the common needs and the common rejoicing, and there is an opportunity for united worship through the singing of a hymn and the doxology. Beyond this, as opportunity offers, the President, with such help as may be attainable, sets forth some of the ideals to which all should attain and suggests some of the methods by which these ideals may be reached. We cannot teach dogmatic theology and we have no wish to do so, but we are a Christian college and it is our prime duty to lend all possible encouragement to the spiritual life, and chapel is one of the means we may use.

In the vesper services arranged occasionally for Sunday afternoons there will be an attempt to contribute definitely to the enrichment of the spiritual life of the University.

The individual needs of the students are further met rather specifically through the appointment of Mr. O. T. Gilmore, Student Counselor, as a direct representative of the college. His work has been undertaken chiefly in the spirit of an older brother and yet as one not so much older. He has gone upon excursions with undergraduates and visited fraternities by request. He is

serving upon a committee in charge of chapel exercises and upon other committees which bring him into close relations with undergraduates. He has visited those who were ill, has advised students as to their future and listened to their perplexities and entertained them in his home. Cordial relations too have been established with the Deans and with numerous members of the faculty. Friendships have been formed with pastors of leading churches, and there has been a considerable amount of correspondence with parents and various conferences with alumni. With Mr. Gilmore's approval, and recognizing that no one individual has time to listen to all among 1,200 students who may seek advice, the University provided that Mr. Cyril Harris, of the Department of English, should also devote a considerable portion of his time to the forming of acquaintanceships and to companionship with students.

IV

The policy of the Council toward Student Religious Societies of the University is as follows:

(a) That there be as a secretary to the student religious societies, or associations, some person, other than an undergraduate, who shall have as his duties the following:

1. To provide opportunity for undergraduates to associate and form organizations for the expression of their religion in accordance with their various religious faiths and social interests.

2. To cooperate with local churches and religious bodies so that they may reach their students.

3. To assist students to find church homes during their college days.

4. To cooperate with the University and other organizations in efforts toward student welfare, such as student employment, etc.

5. To help students and members of the faculty to have forums, discussions and addresses on special subjects of interest to them.

5. To help students to find laboratory opportunities for experience and expression of their interest developed in philosophy, Biblical literature and sociology.

(b) That the selection of this secretary be subject to the approval of the Council on Religion, and that the Council act as an advisory body for him.

V

The Council is divided into the following Committees:

1. Cooperation with Undergraduate Religious Organizations.
2. Extension of Social Service Opportunities for Undergraduates.
3. Courses on Religion in the University Curriculum.
4. Arrangement and Conduct of Chapel and Vesper Services.
5. Supervision of Student Counsel.

**STATEMENT BY EXECUTIVE BOARD OF THE
UNITED LUTHERAN CHURCH ON RELIGIOUS
WORK IN UNIVERSITIES**

Dr. C. P. Harry, Secretary for University Students of the United Lutheran Church, has authorized publication of the following statement of the Executive Board of the United Lutheran Church in America to the Pacific Synod, which had been invited to elect two directors of a school of religion to be established in connection with the University of Oregon. The Church Executive Board asserted that important religious and civic principles were involved and referred the matter to its Board of Education. The University Committee drew up four conclusions which were submitted by the Board of Education and accepted by the Executive Board:

“1. A study of the work at three universities, carefully prepared but confidentially given, indicates that in all of them there has been a great deal of discord. The teaching of religion has been emasculated; comparatively few students have been enrolled, and the work has not been satisfactory either to the university or the Church.

“2. We believe that it is the duty of the university to teach religion as a part of phenomena and also in the spirit of investigation, but we do not believe that the university can ever satisfactorily take up the educational work of the Church.

“3. Co-operation in the conduct of such schools of religion is contrary to our Lutheran traditions, involves us in situations over

which we have no control and jeopardizes Lutheran unity. We are of the opinion, therefore, that such co-operation will prove both inadvisable and unsatisfactory to any of our constituent synods.

"4. The efficient way to teach religion on the part of the Church is not through participation in the management of such schools, but rather in the calling of specially qualified men to serve as university pastors in well located and adequately equipped churches."

UNIVERSITY NOTES

HERBERT E. EVANS

Special Study Books for Young People

Two unusually interesting books for study in Young People's groups are just making their appearance. One is entitled *All in the Day's Work*, by Godfrey E. Phillips, and the second is *Blind Spots*, by Leiper.

All in the Day's Work describes vividly the kind of service which can be rendered by the representatives of Christianity who go to countries which are not predominantly Christian. It is passing on the experiences of a man who started out with an idea of what he was going to do and discovered that what actually needed to be done was quite different.

Blind Spots is a discussion of the whole race situation. It is not confined to relationships between the white race and the black race. It includes relationships of all five races. It shows that with all five of them the race question is a "blind spot," and suggestions are made for curing this particular type of blindness. The book is fascinating reading and should be even more helpful in study.

The Youth of To-day

The *Christian Science Monitor* during April, 1929, has been presenting twenty-six articles entitled "The Youth of To-day," written by Walter W. Van Kirk, Youth Secretary of the Federal Council of Churches. These articles are intended to foster

a more sympathetic understanding and thoughtful consideration of the problem which youth of today presents. They deal with actual cases in which youth of today, especially as youth is represented in college circles, through conferences, seminars, study courses, and investigations, has actually interested itself in some of the vital world problems, and has expressed its opinion and made the weight of this opinion felt. A few titles of articles picked at random reveal their nature: "Youth Uniting for Promotion of Sober World," "Youth Explores Mines and Mills to Learn Facts," "Youth Lifting Barrier Set by Nationalism," "American Youth Looks Towards World Accord." No doubt these articles can be obtained by writing to *The Christian Science Monitor*, Boston.

"The Challenge of Christ to the Strong"

In my short life I have seen a very remarkable and very gratifying change in the attitude of Methodism toward the educational opportunities in state and privately endowed non-Methodist institutions. It hardly seems possible and yet it is a fact that I have been associated with the Board of Education of the Methodist Episcopal Church longer than any other man now living. My membership in that Board dates back to the year 1900. In 1904 I became its corresponding secretary. At every successive annual meeting I pleaded earnestly for the improvement of the opportunity afforded by the student life in the institutions referred to above. I found very little sympathy or response in those years. The attitude was one of criticism and indifference.

But what a change! It is all to the credit of our great church and to the advancement of the kingdom of God. Granted that our institutions have the first right to consideration on the part of the educational authorities of the church, it still remains true that our prized young people go to non-Methodist institutions many times for perfectly good reasons and the church cannot consistently desert them during the student years. Many of the leaders of the future will come from these institutions. It is the business of the church to show its great care over them and to exercise a guiding hand for the consummation of their talents in the interest of Methodism and the kingdom of God.

The Wesley Foundations of the whole country need generous and liberal endowment. It is as fine an opportunity for Christian investment as present world conditions offer.

WILLIAM F. ANDERSON,

President of the Board of Education of the Methodist Episcopal Church and President of the Harvard Wesley Foundation.

The Presbyterian Commuters' Club

The Presbyterian Commuters' Club of the University of Pennsylvania is made up of 500 students who commute daily to the university. Through the medium of this organization the Presbyterian University Pastor, Rev. Charles A. Anderson, seeks by personal contact to supplement what is being done religiously for the student at home. The club meets every two weeks for lunch at the Association building. The cost of the lunch is 50 cents, 20 cents of which is supplied by the Foundation, and 30 cents by the club members. At these meetings different pastors and missionaries are invited to speak. The attendance has averaged between 60 and 100. During Lent a special series of weekly lunches were held at which time topics related to the application of Christianity to everyday life were discussed. During the winter social evenings give opportunity for students to become acquainted. Four times a year interdenominational luncheons are held with out of town speakers. A capacity crowd is in attendance on such occasions. This club and similar clubs in other denominations are making a real contribution to the social and religious life of the students in this university located in a large city.

Student Luncheon Club

Recently the Pitkin Club celebrated its fifteenth anniversary. This club is composed of students of the University of Pittsburgh, both boys and girls, who meet in the Shadyside Church for luncheon every Friday at noon during the school year. The club is taught by the pastor, Dr. Hugh Thomson Kerr. It is financed by the church but managed by the students themselves.

The club was named for Horace Pitkin, and has a missionary motive at the heart of it, although the discussions relate to general religious questions. It has been a most successful organization

and has carried on from year to year during the past fifteen years.

At the anniversary service, which was attended by more than a hundred students, and to which former members were invited, there were four members present from the first group. Students from this club have gone into Christian work in all parts of the world. It has been a most effective means of influencing students in the work of the church and in interpreting to them the Christian life.

Two Paragraphs from a letter from Dr. Kinley McMillan, University Pastor at Carnegie Institute of Technology and the University of Pittsburgh, are as follows:

My best opportunity comes from visits in the Fraternities. There I get to see students who have their attitudes and do not go out to church. I have found out that the best way to get a response is not to go with your "speech" but to tell them that you want them to ask questions about religion. In this way I always get abundant questions and about the very things that are uppermost in their minds.

Ideas about religion are shallow. Every new contact impresses upon me the need of more thorough education in religion in the home and church. The Bible is little known. The principles of Christianity are very hazy. You often feel indignant that opinions should be formed on such inadequate knowledge but that is not the fault of youth but of those who have had their training in their hands.

HANDBOOK NOTICE

A Handbook of Christian Education published in May, 1928, is a source book of 200 pages brimming over with facts the alert and progressive worker needs daily relative to institutional personnel—1,500 names, standards, financial resources, etc., including a directory of allied foundations and standardizing agencies. A colleague writes:

"The *Handbook* has been extremely helpful to us in our work. It should be in the reference library of everyone in the educational and administrative field."

Separate copies of the *Handbook* are 75 cents. A subscription to CHRISTIAN EDUCATION is \$1.50—\$2.00 for both. This opportunity will soon pass since there are only a few numbers of the *Handbook* left.

DEPARTMENT OF BIBLICAL INSTRUCTION

OFFICIAL ORGAN OF THE NATIONAL ASSOCIATION OF BIBLICAL
INSTRUCTORS, EDITED BY ISMAR J. PERITZ, PROFESSOR OF
BIBLICAL LITERATURE, SYRACUSE UNIVERSITY

EDITORIAL

NEW ONE VOLUME BIBLE COMMENTARIES*

The almost simultaneous appearance of two new one volume commentaries on the Bible is an event of special significance to biblical instruction. Those responsible for their publication certainly believe that there is a need and demand for them; and Bible instructors will welcome them as signs of no abatement of the interest in Bible study. With the arrival of the two new members, there are now four commentaries of this type in the field: Dummelow's, Peake's, Gore's, and the Abingdon.

These new commentaries share certain features of which we may speak first. Condensation and omission of the biblical text is the order in both. But it involves no serious loss; for a Bible for side by side use is easily obtainable; the comments aim at general rather than verbal detail; and the bibliography is intended for further study. The widening of the biblical canon is noticeable. In Gore's the Apocrypha are treated as other parts of the Bible; and while the Abingdon does not so include them, it takes fuller account of the Pseudepigrapha in two extensive special articles on the intertestamental period. It appears that we are thus on our way to the appreciation of the value of extra-canonical material; and before long we may have commentaries that will take notice of the Apocrypha of the New Testament. This would greatly help in tracing the stream of development of biblical conceptions down the centuries to the times of creed making.

A peculiarity of this type of commentaries is the inclusion of subject matter that commonly belongs to the Bible dictionary.

* *A New Commentary on Holy Scripture including the Apocrypha*. General Editor, Charles Gore. The Macmillan Co. \$5.00. *The Abingdon Bible Commentary*. Edited by Frederick C. Eiselen, Edwin Lewis, David G. Downey. The Methodist Book Concern. \$5.00.

We are given not only data relating to the canon and text and introductions to each book of the Bible, but there is also matter covering a wider range. Bishop Gore's commentary has articles on the Bible in the church; the history of Israel; the prophets of Israel; the geography of the Holy Land; sacrifice and priesthood in the Old Testament; a comparative study of the Old Testament in the light of recent anthropological and archaeological research; the mystical interpretation of the Old Testament. On the Apocrypha it has an article on the environment social, political, intellectual, and religious, of Israel from the Maccabees to our Lord. On the New Testament it has articles on the political background; the religious background of the New Testament in Jewish thought; the Gentile background of early Christianity; the teachings of our Lord Jesus Christ, with an outline of his life; the knowledge of Christ incarnate; the evidence of the resurrection; the virgin birth of our Lord; the New Testament and the Catholic creeds; the constitution of the church in the New Testament; the theology of St. Paul; an additional note on predestination; New Testament prophecy and apocalyptic; the sacred sites of the Gospels; the chronology of the New Testament.

The Abingdon commentary has articles on the Bible as a whole: how to study the Bible; the Bible a library of religion; the Bible as literature; the divine element in the Bible; the Christian approach to the study of the Scriptures; the use of the Bible in preaching; the place of the Bible in religious education; the land of Palestine; history of the Hebrew and Jewish people; Bible manners and customs; time, money, weights, measurements; the English translations of the Bible. Articles on the Old Testament: the formation of the Old Testament; the transmission of the Old Testament; the chronology of the Old Testament; the Old Testament in the light of archaeology; the Old Testament and science; the Old Testament and criticism; the Old Testament conception of God; the religion of Israel; Israel's messianic hope; the literature of the intertestamental period; the religious development of the intertestamental period. Articles on the New Testament: the history and religious background of the early Christian movement; the formation of the New Testament; the

chronology of the New Testament; the language of the New Testament; the New Testament and criticism; the life of Jesus Christ; the teachings of Jesus; the parables of Jesus; the miracles of the New Testament; the life and work of Paul; the New Testament and Christian doctrine.

These articles occupy from between one-fifth to one-fourth of the space in each publication; they exhibit a closer contact between exegesis and Christian thought and activity. The volumes thus become a sort of confession of faith and a compendium of the various uses of the Bible for today. The scholarship represented is modern in its method and outlook, and devout in its attitude.

But while the two commentaries share the qualities of the modern trend in exegesis, each of them also has its idiosyncrasies. Bishop Gore's commentary is the product of the Anglican Church and carries an ecclesiastical air. The chief editor is an high-church prelate; and he expresses his conviction that "in the providential purpose of God it seems to be given to the Anglican Church in the Western world to stand for the ancient rule of faith." In the choice of his co-laborers that was the determining factor. Consequently the reader finds the priestly elements pushed to the front. The institution of the church, its calendar and sacraments, its conservatism and traditionalism, are constantly in evidence. The commonly recurring comment on the Psalms is their liturgical use. So Psalm LI, "is said in the Communion Service on Ash Wednesday, and many use it at every hour-office in *Feriae* in Lent." This will, no doubt, prove of use to those who have occasion for it. In like manner space is given to considerable extent to matters relating to the ministry and the sacraments, argued on the basis of Jewish and rabbinical examples. The so-called "lesser sacraments," namely, confirmation, orders, penance, unction, and marriage, are enjoined as sacraments because "nascent sacramentalism was conditioned by Judaism, from which its elements are derived; it was controlled by the unique Figure of our Lord; and the theology of both the sacraments and the church developed out of the 'Israel of God.'"

A traditional tendency, for instance, is met with in the attitude toward the authorship of the Fourth Gospel. In an addi-

tional note on the subject, the apostolic authorship is stated as follows: "So there are weighty recent authorities on the conservative side, and some of us, as we watch the course of criticism and attempt dispassionately to appraise it, are disposed to believe that the traditional view will ultimately reestablish itself." Bishop Gore himself writes the article on the Virgin Birth of Jesus. He defends the traditional view on the grounds of the independent testimony of Joseph in Matthew and that of Mary in Luke. But he does not make it the basis of the Incarnation, for he says: "We must remember that the structure of the doctrine of the Incarnation was first built by St. Paul, who shows no knowledge of the Virgin Birth."

The Abingdon commentary is non-conformist, non-sectarian, and interdenominational. The editors and the publishing house are Methodists; but the contributors are drawn from the many Protestant denominations, and one of them is a woman. The indispensable qualifications demanded appear to be scholarship and Christian faith. The aim evidently is not polemical but cultural. Technicalities, ritual or doctrinal, are purposely avoided. The church and its ministry and sacraments are upheld, but the main function of the church as an institution is evangelization by means of preaching and religious instruction.

The Psalms, for instance, are treated from the devotional point of view, and a characteristic comment is as follows: "A Morning Hymn of Thanksgiving. The psalmist is asleep, his lute and harp at his side. The slumber of night is upon nature. Then in gratitude the psalmist first awakens his own *glory*—the text should be so changed as to read "soul" (literally, "my glory," i.e., the seat of emotion)—then his silent lute and harp, and finally the slumbering dawn, to sing Jehovah's praise in a morning hymn of thanksgiving. . . . This beautiful poetic conception has achieved a rich variety of expression in English poetry. Milton, "cheerly rouse the slumbering morn"; Shakespeare, "the gentle lark . . . wakes the morning"; Tennyson, "cold winds woke the gray-eyed morn." (Psalm LVII.)

Corresponding to the commanding figure of Bishop Gore is Professor Edwin Lewis in the Abingdon Commentary. To him is due the sane attitude between extremes on doctrinal ques-

tions. On controverted points the varying views are impartially stated. This is admirably done on the doctrine of the Virgin Birth in the article on the life of Jesus. Professor Lewis' article on the miracles of the New Testament deserves in this connection special commendation and, within it, his concluding statement on the resurrection of Jesus.

Both commentaries are worthy additions to biblical lore. Not only should they be found in our private and reference libraries, but they should be put to use in class work, and by means of comparisons be made to yield a new impetus to further investigation.—*I. J. P.*

THE NEW NEW TESTAMENT*

PROFESSOR EDGAR J. GOODSPEED

University of Chicago

When the prophet of the Revelation wrote "Behold I make all things new," he can hardly have envisaged a more completely renewed world than that in which we live. We possess a new science; a new history; a new industry; a new finance; a new nature (for we are at last just beginning to understand it); a new world, with the promise of peace, of mutual helpfulness and understanding, and of popular rights. So new are all things made that our greatest difficulty is to keep abreast of all this newness.

It is no strange thing then that with all our new gettings we should find ourselves possessed of a new New Testament. It would be strange if it were not so; as though the New Testament of all books had withdrawn from the currents of common life and were no longer in contact with the living world.

For the New Testament sprang directly out of the common life. It was wrought not in cathedral or college cloisters but in the shop and the market place, on the plain and the mountain, yet chiefly in the stress of industrial city life and in the presence of great enduring realities. It embodies and crystallizes the experience of great men wrestling under strong pressure with

* Reprinted by permission of the author from *The Chicago Theological Seminary Register*, January, 1929.

the mighty problems of duty and destiny, which do not grow old.

As one looks back over the course of New Testament study for a generation past, one is struck with the shifting of interest from the theological to the social side. Half a century ago the chief point of interest seemed to lie in the theology. If a New Testament book offered little theology or seemed poor and barren in that respect, it suffered in the esteem of learning. Wherever any promise of theological results reappeared, there the scholars were gathered together. Indeed they were so set upon theological values that they seemed to find them in every bush. A few years later this interest developed into the emphasis upon biblical theology, which marked our studies here and elsewhere in my student days. It presently seemed so significant that it was formally recognized as a department of divinity work, and courses on the theology of Paul and the theology of John were regularly given.

This great emphasis upon theological values has latterly considerably declined and given way to social and human interests. The historical approach to the New Testament has so vitalized the book that we now find significance in the vital problems with which its writers dealt, the situations in which they found themselves and which they had to meet, the attitudes they took in the crises they encountered. We are more concerned with practical and religious values, with human relations, with social conduct. As our historical study makes these ancient situations clear and gripping, a keen dramatic interest develops in how these people in Syria and Greece responded to the demands of their times. Did they do it with patience, breadth of view, and depth of insight, or captiously and superficially? I am sure we read their stories more tolerantly and sympathetically, with more disposition to see both sides and recognize the reality of their problems, than was formerly done. History has brought us into a closer understanding, a more inward sympathy with the personalities of the New Testament than we used to have. Their hold on us is less dogmatic and more vital. The lessons of their struggle come home to us much more closely than they used to do; and we feel, as Clement of Rome long ago told the Corinthians, that we are indeed in the same arena and have the same fight to carry on.

The effect of this is that we now study the New Testament more for its own sake than was formerly the case. We do not limit ourselves to asking it questions on certain points of theology; rather we want to know all about it, whether all this knowledge contributes to theology or not. We want to know what circumstances—religious, social, political, and civil—surrounded its characters, and what attitudes they assumed in meeting them. So approached, the New Testament gains immensely in human and dramatic interest and becomes a much more interesting book than ever before.

Of course the great advance in knowledge of the ancient world and its life that modern research has brought us gives us every advantage over our predecessors for understanding these conditions. The inscriptions, archaeology, the papyri, and the study of ancient religions have successively come to the reinforcement of our knowledge of the background of first-century life.

Again, our New Testament today is less mechanical and more organic than that of forty years ago. The old verse division, devised by Stephens in 1551 and perpetuated in the King James Version, by its artificial paragraphing made the New Testament seem to consist of 7,959 separate sayings, with very much the value of detached proverbs, which might be ingeniously wrought into all sorts of fanciful combinations presumably of religious worth. The Revised versions largely freed the New Testament from that spell at any rate, and opened the way to the understanding of its several books as separate individual documents, to be understood only as organic units, as wholes, which are, like most wholes, more than the sum of all their parts; wholes in the light of which any and all of their parts must be understood. We now approach them not as convenient masses of little verses, but as powerful, coherent pamphlets, each with its own situation and message, and seek from each of them, not just a favorite sentence here and there, but its whole trend and course of thought. We realize this change most keenly when we meet people who came in childhood to conceive the New Testament as no more than a mass of Golden Texts and who are now a little annoyed to have anyone claim to find coherent intellectual expression in it. They vaguely feel that we must have put it there

when they were not looking. This is half the modern adult's difficulty with the New Testament. There seems to be more in it than he learned at his mother's knee, and how did it get there?

And in the third place we now possess a much more intelligible New Testament than was known to my university days. Whatever the faults of the modern translations—and none is free from them—they constitute an outstanding religious phenomenon of our times, and they have put and even thrust the New Testament before our generation with an intelligibility never before equaled.

Three things have contributed to this effect. The better knowledge of the true text was only coming into view when the English and American revisions were made, in the seventies. In the nineteenth century, science and comparative philology transformed the study of language; and our Greek materials in the way of lexicons, grammars, concordances, and commentaries are much better than any heretofore available. And most important of all, the discovery of the Greek papyri has in the past thirty years disclosed the colloquial character of New Testament Greek, and this discovery has put the whole matter of New Testament translation in a new perspective. For obviously, if these books were written in the colloquial style, no other style has any possible status for translating them.

It is sometimes asserted that the modern speech translators have gone too far in the alleged colloquial style of the New Testament. I venture to suggest that they have not gone far enough. For example, the expression "knowing letters" in John 7:15 (A.V., R.V., A.R.V.: "How knoweth this man letters"; A.V.mg., "learning") is strangely softened in the following forms: "How can this fellow know theology?" (Fenton); "How has this man got his learning?" (Twentieth Century); "How does this man know anything of books?" (Weymouth); "How can this uneducated fellow manage to read?" (Moffatt); "How does this fellow know the sacred writings?" (Montgomery). Countless documents use this very Greek phrase, with a negative, to describe inability to read and write, for which it was the common everyday expression. A legal document of A. D. 67 ends "Lysas son of Didymus has written for them as they do not know their letters." This expression constantly appears in legal papyri.

One could quote such instances for hours. The taunt flung at Jesus in John 7:15 is that he cannot read or write.

And how startlingly this explains that crux of the text critics, the insertion into the text a little later of the story of the adulterous woman, and Jesus writing on the ground! What could have led the Latin scribes, and afterwards the Greek ones, to put that wholly extraneous story into John and at this point? Why, obviously the fact that it describes Jesus as knowing how to write. The Jews said he did not know how to read and write. But this story tells of his writing and disproves the charge, which was evidently clear enough to the sixth-century readers of the Gospel of John. The well-intended efforts of most modern translators to soften the crude gibe into a reflection upon Jesus' learning or his theology is therefore wholly beside the mark. They have not sufficiently observed its affinities with the colloquial Greek of the papyri.

Thus stripped of its old dogmatic vestments, which were wrapped about it but which it never claimed, and renewed, as human story, as literature, as drama, as understandable and reasonable discourse, the New Testament more than ever takes its place once more at the very head of the Literature of Power. Where has life with its staggering problems been faced more frankly, more steadily, more composedly? Where has a nobler way through its obscurities been shown? Where has a loftier moral behavior been revealed? Where is there heroic tragedy of a grander or simpler kind? Where ethical teaching at once so winning and yet so exalted? Where shall we find more comfort, more inspiration, more high challenge, more keen insight, more unsparing penetration of our shams and our pretexts, more vast compassion for human weakness and failure, more unclouded vision of a splendid future toward which to strive?

In the new New Testament in short we possess the most extraordinary dynamic in literature. For it does not simply beckon us back to itself. It was the glory of the Christian movement that it did not stop with Jesus, but swept forth through the ancient world, touching with his fire men who had never seen him, but who sprang at that touch into greatness and power; Paul and Matthew and John, who rose up and followed him into

an immortality of influence. Blessed, indeed, were they who had not seen, yet had believed. Nor did it stop there, but moved on through the Old World calling into life and power hearts and minds like Chrysostom and Augustine and a hundred others since. For it is the glory of Christianity that it is not static but dynamic, and is ever seeking to improve itself. It says to us, not "Back!" No, not even "Back to Christ!" But "On! On to the City of God!"

COMPARATIVE RELIGIOUS LITERATURE: A STUDY IN METHOD*

DEAN ARTHUR J. CULLER
Hiram College

One of the most reassuring tendencies of the decade since the war has been the increasing interest of educators in religion and religious literature in our higher institutions of learning. This has come about because of a new recognition of the value of our religious classics as a significant part of our intellectual heritage and of personal religion as a factor in the creation of individual and social ideals and the motivation of right living. Along with this interest in religion and its place in the curriculum has gone a critical appraisal of courses in Bible and religious education both as to standards of instruction and as to their fitness to achieve the true college objectives. It is now assumed on all hands that courses in religious literature must be equal to any other courses in the content of the course and the scientific or historical treatment of the material. But again the courses in Bible must not be aside from the true college objectives of liberal culture. They cannot be admitted merely as concessions to the church which supports the college, or because of the traditions of the school, which at one time may have existed primarily for the training of ministers and religious workers. Too often Bible courses in college were diluted seminary courses, sometimes almost a phonographic reproduction of similar courses which the

* Paper read before Society of Biblical Literature and Exegesis, New York, December, 1928.

professor had in his seminary days. Courses in Biblical and religious subjects must justify themselves for all students of liberal arts as part and parcel of our literary heritage.

The present experiment at Hiram College is one attempt through a period of years to develop a course in Bible which was both critical and historical in method and which connected its material with the other intellectual interests of the general college student. It is in line with recent tendencies towards orientation of students in different civilizations and cultures. The course has been developed during a period of four years and is designed for upper classmen meeting three hours per week throughout the year. There is no prerequisite, although most of the students have had a freshman course in the Life and Teachings of Jesus or a survey course in Old Testament History. The course covers selected portions of both the Old and New Testament although it uses nearly all the material either directly or as background.

As to method there are two ideas constantly in mind. First, the literature of the Bible is studied according to literary types such as folklore and songs, myths and legends, short stories, fables, allegories, and parables, epic, dramatic and lyric poetry, the symbols and visions of the prophets, the various forms of the Hebrew *maschal* as found in Proverbs and the Wisdom Literature, the more serious biographical and historical narratives, the speeches of the Bible and finally the epistolary essays, particularly as seen in Paul's letters. Each type of literature is discussed and critically examined and all the Bible selections coming under that type are treated together. The order of presentation is from the more primitive and spontaneous to the more finished and conscious art. From the objective folk songs of the earliest times we follow the poetic thread through to the subjective lyrics of the "Song Book of the Second Temple." From the shorter legends of the patriarchs we pass through the longer stories to the more serious biographical material of the Old Testament concluding with a comparison of the three "Lives of Christ." From the early use of emblems and symbols we trace the dramatic instinct through lyric monologues, dramatic visions, and dramatic prophecies to the final splendid apocalypses. The parables

and allegories of both Testaments are studied and the common elements are noted. In each section there is a critical study of the literary types, as well as an historical study of the background of each literary selection. The results of modern criticism are used as a servant to help, not a master to dictate.

The second and the more distinctive idea, is the constant comparison of the Biblical material with the best in other literature of the same type or theme. This can be shown the more clearly by illustration. In connection with the book of *Job* we studied intensively such works as Aeschylus' drama, *Prometheus Bound* and Goethe's *Faust*, with a less intensive study of Well's *Undying Fire*, Andreyev's *Anathema*, Byron's *Cain*, Mark Twain's *A Mysterious Stranger*, William Hale White's *Deliverance of Mark Rutherford* and other works on the same general theme. May we venture the assertion that no group of upper class students can come into live contact with that literature and note its common theme and often dependence upon *Job* without realizing the titanic nature of the Old Testament patriarch and the persistent and universal problem he faced. In connection with *Ecclesiastes* we study the *Rubiyat* of Omar Khayyam and some of the literature of the nineteenth century so profoundly influenced by Koheleth, as for example the writings of Turgenev, Chekhov, Hardy, and Galsworthy, and the poets William Morris, Owen Meredith, Swinburne, John A. Symonds, Dante Gabriel Rossetti, the second James Thompson and others. Such a study will show this book, which Heine declared the most brilliant thing ever written by a Jew, in a new perspective. If you wish to give the modern disillusioned and cynical college youth a sock right between the eyes have him meditate on this "Gentle Cynic" as Jastrow calls him. Koheleth had tried everything he ever thought of and a lot more.

This method is followed throughout inductively. The students search out the literature used for comparison. In connection with the folk songs of Israel they seek folk songs among negro spirituals, European lore, English ballads, and Greek pastorals. A whole world of life and kinship between various peoples is thus revealed. With the Biblical creation stories we study the creation myths of the Babylonians, Greeks, Norsemen, Zoroastrian

legends and the meditations of the Upanishads, noting their views of God and the origin of the world and of man. The story of Abraham offering up Isaac brings up the whole question of religion and human sacrifices, Jephthah's rash vow, Agamemnon and Iphigenia, the miracle play *Sacrifice of Isaac*, Prosper Merimee's story *Mateo Falcone*, and Van Dyke's *First Christmas Tree*, as well as Lucretius' poem "The Guilt of Religion."

The Psalms offer a most interesting field of research into religious lyric literature. Students revel in a comparison of Psalm 139 where the Psalmist is trying to flee from God with Thompson's "Hound of Heaven"—

"I fled Him down the nights and days."

But the most rewarding method here is to let the students search for lyrics of nature to compare with the Psalms of nature, and of lyrics on faith and trust, confession and repentance, hope and joy. One senior worked through all the available poetry of India and wrote a very good paper on the contrasted views of God as found in Hindu lyrics and the Psalms. Another one did the same thing with Chinese religious lyrics. With the visions of the prophets we compare the visions of Dante, of Blake, and of other seers of all times and there is something of the dramatic note of the prophets in the monologues of Browning. When the students have searched through rabbinic and other literatures for parables they conclude that Jesus was such a master of this unique form of literature as to forever associate it with his name.

Only the best literature is used. In connection with the story of Esther we read the apocryphal story of Judith and compare Racine's *Esther*, Masfield's adaptation of *Esther*, and Arnold Bennett's *Judith*. John the Baptist is made more real after reading Oscar Wilde's *Salome* and Hauptmann's *Johannes*. The biography of Saul is enriched with Browning's *Saul* and the Bible account of Ahab and Jezebel does not suffer by comparison with Masfield's *A King's Daughter*. The Messianic passages of the Old Testament are compared with Gentile hopes of the future especially among the Greeks and Romans, such as Pindar

and Virgil, and the various Utopias of the philosophers. A study of the historical methods of Biblical writers of history is compared with Greek traditions of writing history and their exemplification in Herodotus and Thucydides. There is a very interesting comparison possible between the "Lives of Jesus" and the writings of Plutarch and Suetonius. In fact, Boswell's method of giving bits of Johnson's conversation is very similar to the evangelists' portrayal of Jesus.

To sum up: there is not a single literary type found in the Bible which does not yield to this general and comparative treatment. If the literature is studied both with its historical and archeological background and according to the canons of literary art it combines the values of exact Biblical study with discriminating literary criticism. The fact that the literature is studied in the general order of its development shows better than any other method the growth and development of Israel's social institutions and religion.

We believe there are three rewarding results of this method of study. First, the Bible comes to be associated with our literary and cultural heritage. One of the most tragic facts in the life of many good people to-day is the gulf between their religious thinking and the rest of their cultural life. Ask any person at once cultured and religious to name ten of the world's greatest writers and they will not mention the author of *Job* or *Ecclesiastes* or *Deutero-Isaiah* for the simple reason that they had never thought of them as writers. The critical or historical study will not of itself make this connection in the student's mind.

Such a study will, in the second place, give a new view of the Bible as creative literature radiating forth spiritual energy into human life. If we ask what is the common factor in all art—sculpture, painting, music, or literature, is our reply not that we have here a reservoir of spiritual energy radiating power of a very high order? True art is the union of creative energy and a significant impression. These arts are ready with due mediation to pour their treasures into new lives. The business of the teacher is to bring students into contact with the great literature

of the Bible as art so that they may have that rebirth of the beautiful and the good which is there waiting to be released. It must be recreated in every waiting and responsive soul. And as this is done there comes a new view of the universal religious aspirations and hopes of our fellowmen.

In the third place, we believe that this genetic study of the literature of the Bible yields something of the original freshness, vigor, and spontaneity. "The literature of a people," says James Russell Lowell, "should be the record of its joys and its sorrows, its aspirations and its shortcomings, its wisdom and its folly, the confidant of its soul." In this way we study the Bible with its folk songs about the camp fire and its vineyard songs on the sunny slopes, its lyrics of joy and its dirges of sorrow, its stories told at the gates of the city as old men sat and listened to them, and its proverbs and parables as they grew along the waysides of experience. Thus we trust that its wild poetic prophecies, its passionate oriental phrases, its quaint and pathetic stories, and its transcendental bursts of imagery, will wing their way into the student's imagination and do their creative work of wonder.

Dean Sperry once said that he could remember the day and hour when in a college class in Carlyle's *Sartor Resartus* the wonder and mystery of the world came into his newly awakened soul. The rebirth of that hour is felt in his life to this day. The present writer looks back upon a course in Tennyson and Browning to a somewhat similar experience. It matters not when or how if only the divine wonder and sense of beauty come into every young and waiting life. Some have found that experience in the rich literature of the Bible; many have been filled at that ever flowing fountain. If such a course as this serve to that end it will be well worth while.

Plans are already well under way to improve the new volume of CHRISTIAN EDUCATION which opens in October. Have you renewed your subscription? Watch for the blue expiration slip and mail back with check for \$1.50 without delay.

SPRING CONFERENCE OF MID-WEST SECTION OF ASSOCIATION OF TEACHERS OF RELIGION

PROFESSOR FRANK GARRETT WARD

Young Men's Christian Association College, Chicago

The Mid-West Section of the Association of Teachers of Religion was fortunate in its opportunity to meet with the Religious Education Association in Des Moines, Iowa, April 4 and 5. Not only did our members share in the advantages offered by the larger conference, but by a wise planning of subject matter the program of the Association of Teachers of Religion was closely correlated with that of the Religious Education Association, both dealing with "Character Education a Community Responsibility."

The Religious Education Association had announced this basic plan for the convention:

Actual experience will be the basis of the program. People who are putting theory into practice in unusual field projects, or who are making outstanding surveys and researches, will contribute from their experience the data which will underlie both the formal statements and the discussions.

To the members of the Association of Teachers of Religion, the "Community," became the college campus and the "actual experience" became that of the teacher of Bible or religion, the dean of men or women, or the college administrative officer. The conference, therefore, addressed itself first to the character shaping factors in the college community and next to methods of controlling those factors.

No one who is aware of the social and religious problems of our campuses will doubt the variety of surveys which could be presented on either of these topics. At the Thursday afternoon session, papers were read presenting the findings of significant surveys, such as Professor Bickham's analysis of the conflict of cultures—New England, Continental, Tidewater, Rural and Urban; Dr. Artman's review of the investigations which produced *Undergraduates*; Professor Starbuck's review of campus

opinions; together with reports on projects in counseling, fraternity and sorority life, and the like. In each paper, the insistence was upon factual statements in order that a definite basis might be provided for further discussion.

The Friday morning session was concerned with projects, experiments, and methods whereby it may be hoped that intelligent direction and cooperation may be applied to specific campus situations. Here, of course, the function and technique of the teacher and counselor are all-important. The classroom, the fraternity, the sorority, the student association, operate strongly as means of control. In this area, valuable reports were made by Dean Trout, Professors Dimock, Sonquist, Domm, Ward, President Hughes, and others which outlined specific means whereby the present situation is being significantly handled. In many cases emphasis was laid upon the high desirability of co-operative rather than superimposed handling of student problems.

The Conference was valuable in its presentation of the existing situation in our colleges, but it revealed our present uncertainty as to the precise objectives we are working toward. The more ultimate field of social and religious idealism still needs effective clarification, and to this fundamental problem we have still to address ourselves to the full extent of our capacity. Valuable suggestions were secured as to appropriate subjects of discussion for future conferences, and on this point further word will be available at an early date.

* * * * *

At the Business Session, officers of the Mid-West Section of the Association of Teachers of Religion were elected as follows:

President: Professor E. E. Domm, North Central College, Naperville, Ill.

Vice-President: Professor Orville Jackson, Cornell College, Mt. Vernon, Iowa.

Secretary-Treasurer: Professor Frank Garrett Ward, Young Men's Christian Association College, 5315 Drexel Avenue, Chicago, Ill.

Added members: Professor Jacob F. Balzer, Carleton College, Northfield, Minn.; Professor J. W. Teener, Park College, Parkville, Mo.

The Association voted to make no change in the present basis of membership, that is, membership is not limited to "Bible" teachers, but is open to all teachers giving systematic instruction in the Bible, in religious education, or in allied subjects, in the colleges or secondary schools of the Mid-West. The executive committee was, however, instructed to secure the closest possible coordination with the Eastern and Southern Associations, and plans are under way having this objective in view. It is greatly to be desired that the membership of the Mid-West Association should significantly increase, so that the professional and personal interests of teachers of religion may be enhanced. The Association provides, through its official journal, CHRISTIAN EDUCATION, and through the services of its executive, a valuable medium for the interchange of ideas and methods relating to our field of interest. The offer of a special club rate, combining membership in the Association and a year's subscription to CHRISTIAN EDUCATION is cordially commended to all workers in the field of religion. Send application for membership and check for \$1.50 covering both to Frank Ward Garrett, 5315 Drexel Ave., Chicago, Ill.

A REQUEST FOR COOPERATION

The Committee on Curriculum of the National Association of Biblical Instructors would be glad to receive any suggestions in regard to the "Course of Study for Secondary Schools Offering a Unit of Bible for College Entrance" as outlined in CHRISTIAN EDUCATION, March, 1928.* The members of this Committee are: Mrs. Muriel S. Curtis, Wellesley College, Wellesley, Mass.; Mrs. Arthur Howe, The Taft School, Watertown, Conn., and Miss C. E. Clements, National Cathedral School, Washington, D. C., Chairman.

* Reprints of the syllabus, with valuable bibliography, may be obtained from the office of the Council of Church Boards of Education at 25 cents each.

IN THE SEMINARY WORLD

GARDINER M. DAY

SEMINARY NEWS FROM THE WEST

We always welcome news that comes to us from the Southwest and the Pacific regions, as the distance keeps us from being as closely in touch with the seminary movement there as in other parts of the country.

Pacific Coast

The annual interseminary conference was held April 12 and 13 at the Pacific School of Religion and the theme was "How to make God Real through Public Worship." The conference started very propitiously with an address on "Worship in Religious Education" by Professor Sanford Fleming of the Berkeley Baptist Divinity School. From this stimulating address the conference proceeded to a discussion of its chief topics lead by Miss Edith L. Gillet of the Berkeley Baptist Divinity School. An evening service for the conference was conducted at All Saints' Church by Mr. Frederick H. Avery of the Baptist Divinity School. Following the services an address was delivered by the Reverend Hayward H. Jones, the rector of All Saints' Church, on "Making God Real Through Liturgical Worship," after which there was a discussion of the reality of God through liturgical worship. The next morning was devoted to an address and discussion on "Making God Real Through Non-Liturgical Worship." The address was given by Dr. Stanley Armstrong Hunter and the discussion was led by Mr. Mowbray Tate of the San Francisco Theological Seminary, San Anselmo. The whole conference was a great inspiration to those participating and the spirit throughout was one of cooperation and real fellowship that crossed all denominational lines.

The Southwest

The interseminary movement in the Southwest has grown up as a student movement. It was instigated and planned by students. Its policy has been under their direction and with one exception the program matter of each meeting has come from

students. The faculties have stood behind the movement and have helped in many ways as members of the group. The activities have taken the form of retreats, athletic contests, social events and various other means of getting together. The Southwest Association includes the Southwest Methodist University, Texas Christian University and Trinity University. Trinity, not having a seminary, participates through its undergraduates who are contemplating the ministry.

The first meeting of the year was a picnic for the purpose of increasing student acquaintance. The second meeting was interesting in that each different group presented a paper in which each told of the particular contribution to be made by the denomination it represented. Mr. J. B. Love writes to us in regard to the movement in the Southwest:

There is hardly a doubt now as to the continuation of the work of the interseminary movement in the Southwest. It has had a natural growth and has come up from within the student group rather than being imposed from without. A permanent organization has been formed with an executive committee whose continuation from year to year has been provided for. The final meeting for this year will be held at Trinity University in May and at that time plans for next year will be worked out. An attempt is being made to get a large group of theological students to Hollister this year for the regular "Y" summer conference and a special meeting will be held there. It is hoped that through this Hollister meeting the fine spirit of fellowship which has been so strongly manifested in these earlier meetings will spread out and include the representatives of other schools and form a basis for the further extension and strengthening of the interseminary work in the Southwest.

"I have just secured a copy of the *Handbook of Christian Education*. It is the very thing I need." (See special offer on p. 553.) *Harry N. Holmes*, World Alliance for International Friendship Through the Churches.

GRADUATE STUDY FOR THE RURAL PASTOR

Educational institutions in several states have established interdenominational summer schools for rural pastors, with a curriculum which will offer our country ministers the preparation necessary for their great opportunity.

The committee promoting these schools is made up of the country life specialists of the various denominational boards constituent to the Home Missions Council. Last year the Council sponsored eleven summer schools, which were attended by about 1,000 men and women.

The universities and state agricultural colleges are giving splendid cooperation. They are placing fine buildings and equipment at our service. They are furnishing their professors for lectures on important rural life subjects, vitally connected with the country church, and in other ways are rendering within their constitutional limits, a very unusual and valuable service. These schools organized especially for the convenience of country pastors have arranged their curriculum and instruction so as to meet the most intimate problems of any and all who shall attend. Pastors are given an opportunity to state their local difficulties and the group, under the guidance of the instructor and with the help of his advice, attempts to analyze and prescribe for the problem at issue.

The expenses are nominal, consisting only of board and room while at the school. Rooms are usually provided at three dollars per week and meals can be secured at very low rates. The schools are financed by the colleges themselves. All the approved schools will be in session for no less than two weeks or ten working days. A few will be conducted for three weeks.

SUGGESTED FOUR-YEAR COURSE OF STUDY

1. *Rural Sociology*: General Rural Sociology. Social Psychology. Surveys and Community Organization—Program and Methods.
2. *Rural Economics and Education*: Rural Economics. Farmer Movements and Cooperative Marketing. Agencies with which to cooperate. General Education—Home and Community.

3. *The Rural Church: Conditions and Problems.* Organization, Program and Methods. Pastoral Visitation—the project method. Interchurch relations.
4. *Message, Preparation and Church Program:* Message Content. Religious Education. Worship—Evangelism. Training, Preparation and Delivery of Sermons; Teacher Training; Leadership Training; Preparing for Rural Ministry.
5. *Recreation—for Home and Community:* Play and Games. Drama, Pageantry, Music. Boys' and Girls' Work. A well-balanced community recreation program.
6. *Services of Agricultural Extension:* By lectures, tours of buildings, campus, farms, experimental plots, demonstrations, literature, etc.

For a list of Recommended Schools and further data, address the Home Missions Council, 105 E. 22nd Street, New York City.

THE WORKER'S BOOKSHELF

College Organization and Administration—Reeves and Russell. 324 pp. Board of Education, Disciples of Christ. \$2.50.

This book is essentially a report of the survey which has recently been conducted by Dr. Reeves of the colleges affiliated with the Disciples fellowship, although of course the extended experience of Dr. Reeves as a college surveyor is capitalized. The fact that Dr. Reeves has made the study is sufficient evidence that the book is of high order. He is easily one of the outstanding college surveyors of the country. His work in this field in connection with the North Central Association of Colleges and Secondary Schools and the Association of American Colleges is well known to alert educational executives and administrators. He has worked out a number of techniques which are of great value. Special attention may be called to his working load of students, his instructional loads, his accounting and budgetary procedures and his cost studies. This book is indispensable for any person or any organization engaged in the business of evaluating colleges. There are twenty-two lists of figures, and 298 lists of tables.

In the Introduction to the book the remark is made:

Almost all of these institutions teach an extraordinarily large amount of work in Bible and in other subjects of religious education, as compared with the amount taught by colleges of most other communions.

In his chapter on "The Service of Higher Institutions":

These institutions represent the results of a conviction that religion must be made a genuine part of the educational experience of the individual.

And in his Summary:

Particularly valuable is the work of the church colleges in providing religious instruction, in maintaining a religious environment, and in giving specific training for religious work. This program of religious influence is maintained at the separate colleges offering regular instructional work, but becomes particularly significant at the institutions for religious education which are affiliated with the large universities and colleges.

In spite of this clear recognition of the significance of religion in the Disciples colleges, small effort is made in the survey to evaluate this phase of the colleges' work. More data must be secured in order that what Dr. H. O. Pritchard calls "The New Apologetic for the Christian College" may be adequately formulated.—*R. L. K.*

Learning Religion from Famous Americans—Ralph Dornfield Owen. The Macmillan Company. \$2.50.

This book is designed for use in young people's Bible classes in week-day religious schools and in private secondary schools. In method it is an application of the "case system." The book conveys a vivid picture not only of the religious ideas of many distinguished Americans, but also of the manner in which these Americans applied their religion in the processes of daily living. Outlines for class discussion are provided on the material thus set forth. Among the Americans who are treated in this unique way are Washington, Adams, Franklin, Lincoln, Woodrow Wilson, John Wanamaker, Russell H. Conwell, Charles W. Eliot and Dr. Howard A. Kelley. There is no doubt but that young people will be interested in this book.—*R. L. K.*

THE STATUS OF VALEDICTORIANS AND SALUTATORIANS IN AMERICAN COLLEGES

DEAN R. D. WELLONS

Tusculum College

On March 25, 1929, a brief questionnaire was sent to the Deans of one hundred American colleges, asking for information concerning the status and method of selection of Valedictorians and Salutatorians of senior classes. The colleges addressed are representative institutions and located in all parts of the United States.

Replies were received from eighty-seven colleges. It is quite evident from these replies that the traditional practice of choosing a Valedictorian and a Salutatorian to represent the senior class in Commencement Exercises has been abandoned by most of the colleges. Of the eighty-seven colleges replying, twenty-three report that it is their practice to select a Valedictorian, and fifteen of these select both a Valedictorian and Salutatorian. Ten of the colleges have the Valedictorian and Salutatorian speak on the Commencement program, and five of them speak at the senior Class Day exercises. In sixteen of the colleges the Valedictorian and Salutatorian are selected on the basis of scholastic standing only; in three, they are selected on the basis of scholastic standing and character; while two colleges report that scholastic standing, participation in extra-curricular activities, character and intelligence quotient are considered in their selection.

While the questionnaire did not ask for information concerning the recognition of high scholarship, several replies included this information. Colleges have substituted for this old practice the plan of giving recognition to high achievement by using the terms *summa cum laude*, *magna cum laude*, and *cum laude*.

HERE AND THERE

The Reverend Frederick B. Igler sends the following data concerning the work of the Christian Association of the University of Pennsylvania:

Mr. Dana G. How, for eighteen years in charge of the social service program of the University Christian Association, has been unanimously chosen to succeed Dr. Ray F. Jenney who left to become pastor of the Park Central Presbyterian Church in Syracuse. Mr. How came on the staff of the Christian Association immediately after his graduation from the university. His special contribution in recent years has been the development of the University Camps for underprivileged boys and girls at Green Lane, Pa., forty-five miles from Philadelphia. At these camps last summer over 1,900 children were entertained in ten-day periods under the leadership of some seventy university students. The splendid equipment of the camps makes them desirable sites for many other religious and university conferences.

You will be interested to know that the various type dining room facilities of our new building permitted us to serve more than 6,500 meals during the first term to all types of university organizations (no regular meals). This equipment also made possible a very much enlarged religious program, such as the dinner we staged on February 28, attended by 175 students to hear Dr. Howard Thurman, brilliant young Negro speaker and the Tuskegee Male Quartet sing Negro spirituals.

The Annual Financial Campaign was held from April 19 to 29, for the current expense account of the coming school year, the goal being \$113,000. The total budget is \$183,000 but the difference is provided by various types of assured income. The freshman class in its recent financial campaign raised more than \$4,100 for the work of the Christian Association.

* * * * *

The Presbyterian Advance has recently conducted an interesting prize contest on "Youth's Relation to Religion." Some twenty student pastors at university centers cooperated in enlisting competitors. All manuscripts submitted were of a high order. The first prize of \$25 was awarded to Philip Tuttle, of the University of Illinois; the second prize, \$15, to John D. Galey, of the University of Oregon, and the third prize of \$10 to Munro Kezer, of the University of Nebraska.

The prize-winning papers were published in *The Presbyterian Advance* for March 14.

* * * * *

President Clippinger of Otterbein College has asked the faculty to frankly and sympathetically undertake an analysis of their present methods of teaching with a view to suggestions for improvement. The commission on self-survey and self-improvement of teaching will work out a program of action for the next year or two.

* * * * *

The Committee on Friendly Relations Among Foreign Students reports the following countries having one hundred or more students resident in the United States during the present academic year: Canada, 1,173; China, 1,109; Japan, 814; Philippines, 804; Russia, 504; England, 369; Germany, 360; Mexico, 271; Porto Rico, 250; India, 208; Italy, 203; Hawaii, 144; Korea, 131; France, 122; Greece, 120; Poland, 117; Cuba, 111; Switzerland, 101. Each student is a potential ambassador of international understanding and good-will.

* * * * *

For the last ten years the Federal prison population has increased at an average rate of about 10 per cent a year. A special committee of the House of Representatives, of which Representative Cooper, of Ohio, was chairman, did valuable work this winter in investigating the housing conditions in Federal prisons and ascertaining whether proper employment was being furnished. This committee pointed out that the Leavenworth Federal Penitentiary now has within its walls more than twice the number of prisoners it was intended to accommodate. The normal capacity of the Atlanta Penitentiary is 1,712 and upon the day the committee visited it there were 3,107 prisoners in that institution. Hundreds of men were sleeping in dark, ill-ventilated basements and corridors.

These overcrowded conditions are not, as has been often charged, the result of prohibition enforcement. There were in 1928 twice as many drug offenders as liquor offenders. And there were more prisoners confined to the government penitentiaries for violating the national automobile theft law than for prohibition offenses. Furthermore, there were practically as many men and women imprisoned in the penitentiary for violations of the Federal postal and banking laws as for prohibition offenses.—*Mabel Walker Willebrandt.*

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